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## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Micmac*. At pages 190-194 of the "Bulletin of the Free Museum of Science and Art" (vol. ii. No. 3, January, 1900), Philadelphia, Dr. A. S. Gatschet describes two "circular split fans, one white with yellow splints, and the other green with drab," obtained from the chief of the "Western Counties Indians of Nova Scotia," also a set of implements for the Micmac dice-game, *altes-tá-an*, obtained from the same source. The Micmac terms relating to fans and the materials of which they are made are given, the game described, and the Micmac names of the implements, terms of the game, etc., recorded. The dice, the bowl, and the counting-sticks are figured in the text.—Mr. J. T. Clark's little book, "Rand and the Micmacs" (Charlottetown, P. E. I., 1899, pp. xiii. + 81), contains some information about mission-work from the diary of the late Dr. S. T. Rand, also a brief chapter on Micmac mythology, compiled from his observations.—*Arapaho* and *Cheyenne*. In the "Southern Workman" (Hampton, Va.) for December, 1900 (vol. xxix. pp. 721-723), Mr. Frank K. Rogers gives a brief account of "The Rain-Dance of the Arapahoes and Cheyennes," as performed on the reservation near El Reno, Oklahoma. The influence of white surroundings and civilization is very noticeable,—the bass drum was borrowed from the Arapaho school band, some of the younger participants smoked cigarettes, and in the feast that followed the dance several boxes of "Unedda biscuits" were consumed. Of the braves who took part in the dance, "most were nearly naked, with bodies and faces painted, and with anklets of old-fashioned round sleigh-bells strapped loosely around the legs just below the knee."—*Ojibwa*. In the "Southern Workman" for January, 1901 (vol. xxx. pp. 771-776), Mabel H. Barrows gives a brief illustrated account of "'Hiawatha' among the Ojibway Indians," the subject of the article being the "pantomimic tableau"—rather a reminiscence of the former life of these Indians than a real adaptation of Longfellow's work—performed by the Indians of Garden River, Ontario, for the poet's family. Of little Hiawatha we are told that "in learning to shoot with his little bow and arrow he would hit the mark every time." Minnehaha and Hiawatha were particularly interesting. It is planned to have these tableaux repeated by the Indians every summer.

ATHAPASCAN. *Navaho*. In the "American Anthropologist" (N. S., vol. i. pp. 638-642) for October-December, 1900, Dr. Washington Matthews writes about "A Two-Faced Navaho Blanket." The two-faced blanket (of which an excellent plate accompanies the article) is

regarded by the author as "a remarkable instance of their aptness in learning, and, added thereto, an example of their inventive advancement." In the last 300 years the Navahoes "have become a race of expert loom-weavers, and they have accomplished this without coercion or any such formal methods of instruction as we employ; they have picked it up" (p. 638). They have far outstripped the Pueblo Indians, from whom they have taken up the art. There seems every reason to believe that the double or reversible weaving is of Navaho invention; for although the modern golf-cloth somewhat resembles it, the two-faced blanket is *sui generis*, no European or American having yet invented a loom for producing such a fabric. Nor do the Navahoes know of the two-faced, hand-made baskets of certain Indians of the Pacific coast. The Navaho loom, too, "is an aboriginal invention which has not been modified since pre-Columbian days." The recentness of the invention appears from the fact that "it was not until about the year 1893 that the oldest trader in the Navaho land saw a two-faced blanket." It is quite probable that the inventor of the process was a Navaho woman, and the discovery was made between 1884 and 1893. — *Apache*. The third and fourth sections of the "Benavides's Memorial, 1630," translated by Mrs. E. E. Ayer, edited and annotated by Professor F. W. Hodge and C. F. Lummis, in "The Land of Sunshine" (vol. xiii. pp. 435-444) for December, 1900, and January, 1901 (vol. xiv. pp. 39-52) treats largely of the Apaches, and pages 442-444 contain valuable notes by Professor Hodge on the names of the various Apache tribes and their origins. The name *Apache* is a Yuman term signifying "fighting men;" the *Mescaleros* get their name from their custom of eating *mescal* bread; the *Llaneros* are the "plainsmen;" the *Chiricahua* are so called "from their former mountain home (*ts'ihl*, 'mountain,' *kawa*, 'great') in south-eastern Arizona; the *Pinaleños* are the "pinery people;" the *Coyote-ros* are said to have formerly lived partly on *coyotes*, hence the name. — *Atna*. In the "American Antiquarian" (vol. xxiii. pp. 137-139) for March-April, 1901, Miss H. Newell Wardle publishes some "Notes on the Designation Atna." The author concludes that "there are two tribes known as *Atnah*, one to the northwest, the other in the southwest, a Tinné and a non-Tinné people." She also thinks that the essential part of the appellation of the northern Atna is some form of *gdelt'un*, a stem which seems to signify "glacier."

COAHUIA. Professor D. P. Barrows's article on "The Desert of the Colorado," which appears in "The Land of Sunshine" (vol. xiii. pp. 312-322) for November, 1900, has some items of interest concerning the Coahuia Indians. The explanations of a number of Coahuia place-names are given. The author considers that Fiske in his "Discovery of America" has done the Indians of this region an

injustice by thinking them incapable of the invention of a well, for the Coahuías have been well-diggers for centuries, their occupation of the country being dependent on the discovery of this art. The following passage may be reproduced here: "In the lower part of the valley water can usually be found at a depth of from 12 to 15 feet. The Indians dig a series of pits about 3 feet deep, one within another, forming terraces downward, and a path winds along one side down to the water's edge, by which the woman can descend with olla on her head and dip her painted vessel full. The Coahuía name for these wells is rather pretty, *te-ma-ka-wo-mal*. *Temal* means the earth, and *ka-wo-mal* is an olla or water jar. It seems to be the same metonymy that in New Mexico has led to calling a pothole in a rock a *tinaja*" (p. 320). The Coahuía name for the village of Martínez (as the old Spaniards called the site) is *So-kut men-yil*, "two words meaning 'deer' and 'moonlight,' so called because of frequent ceremonial deer hunts that long ago took place there." — In the issue of "The Land of Sunshine" for February, 1901, Miss Frances Anthony writes (pp. 121-125) of "An Indian Well," on the west side of the Colorado Desert. Both the author and the editor of the magazine consider that western aboriginal workmanship in stone implements is in no wise inferior, but rather superior to eastern aboriginal workmanship, where a fair comparison is made. At this Indian well many valuable specimens were found, — arrowheads, metates and mullers, fragments of pottery, etc.

ESKIMO. In the "Archivio p. l. Studio d. Trad. Pop." (vol. xix. pp. 108-111) for January-March, 1900, there is an article on "Usi e costumi degli Esquimesi," containing general items of customs and usages, gathered from various writers, but without specific references.

IROQUOIAN. *Hurons*. In the "Transactions of the Ottawa Literary and Scientific Society" (No. 2, 1899-1900, pp. 69-92, with map), M. Léon Gérin publishes a general account of "The Hurons of Lorette." The topics discussed include: Labor, property, family, etc. The effects of white influence on the mode of living, industries, etc., of the Hurons have been very great. Says the author: "Competition put a stop to the manufacture of toboggans and lacrosses; but a new industry, fancy basket-making, taken from the Montagnais and Abenakis, some ten or fifteen years ago, was introduced; and considerable impetus was given to the making of snowshoes and moccasins and to the making of hides." The only industry which these Indians have kept to themselves is snowshoe making ("not more than two French Canadians being trained in the art"). How far white influence has really gone with the Hurons of Lorette may be judged from the fact related on page 87 that one of the old men

actually argued with the author the case for man, not woman, as the race-maker, — the very opposite of the ancient Iroquois theory. At Caughnawaga things have not gone nearly so far. The French-Canadian wives of many of these Indians have been an important factor in some of the transformations. Of the children at Caughnawaga the author says: "The lively chatter they are carrying on in their native dialect is unexpectedly interrupted now and then by some popular American or English tune."

KULANAPAN. In the "American Anthropologist" (N. S., vol. ii. pp. 775, 776) for October–December, 1900, Mr. J. W. Hudson describes the "Preparation of Acorn Meal by Pomo Indians." These Indians make bread from any of the light varieties of acorns, but the breads known as the *nuct* (from the *Quercus agrifolia*) and the *tsupa* (from the *Quercus densiflora*) are esteemed the best. The red ceremonial yeast or *mástl* (red earth in solution) gives the meal a dark red cast, while the *makð* (or tarweed meal) turns it almost black.

OTOMI. In the "American Anthropologist" (N. S., vol. ii. pp. 722–740) for October–December, 1900, appears a translation by F. F. Hilder of an article by Dr. Nicolas León on "A Mazahua Catechism in Testera-Amerind Hieroglyphics." Pages 730–740 are devoted to "an exact and complete reproduction of the original manuscript" of 11 leaves. The MS. contains the following: *Todofiel Cristiano*; *Pater, Ave*, and *Credo*; *Salve Regina*; Decalogue and Commandments of the Church; Sacraments and articles of Religion; Works of Mercy; Confession; Declarations of the *Nombres señal del Cristiano*, of the Creed, the Decalogue, and the Sacraments, — all in questions and answers. The paper of the MS. is "relatively modern," and the document in question dates probably from *circa* 1771. In this MS. the hieroglyphs are of what the authors term the "Testera-Amerind" sort, the nature of which can be understood from the following: "Father Jacob de Testera, having become impatient at his inability to instruct the natives, in consequence of his ignorance of their language, availed himself of paintings on linen, which represented the substance of the Catholic doctrine; and, spreading them before their eyes, he caused an intelligent native, who had been instructed by him, to explain them, interpreting what he had said." This device of the missionary seems to have been suggested to him by the Indians themselves, "who previously had used an analogous didactic method." The Otomi Indians (the Mazahua is of this linguistic stock) are very conservative. "For them the ages have passed in vain, because they have not lost the racial type, the peculiar language, nor their aboriginal customs; the dawn of the twentieth century finds them almost identical with their ancestors of the sixteenth century." They have resisted the Latin alpha-

bet to such an extent that "even to-day the Testera-Amerind writing is in use among them." This mixture of Indian and white ingenuity is of great psychological and folklorical interest. Some of the hieroglyphs are as follows: *Amen*=a bird's wing; *a sin by word*=head of a coyote with tongue hanging out; *from between*=a wing and a half moon; *and*=a hand pointing or signalling in a horizontal position; *eternal*=parallel lines; *all*=a heap of human heads. Here and there above some of the hieroglyphs are Mazahua words in Latin script. This "catéchisme en images" is a valuable addition to our knowledge of the products of Indian-white contact in Mexico. The Mazahuas, according to Peñafiel, number 5577, of whom all but 255 are in the State of Michoacan. The Otomis proper count 161,201, and the Pame 2729 souls. They seem to be still a flourishing stock.

**PUEBLOS.** The second section of the translation of "Benavides's Memorial, 1630," by Mrs. E. E. Ayer, annotated by Professor F. W. Hodge, and edited, with notes, by C. F. Lummis, which appears in "The Land of Sunshine" (vol. xiii. pp. 345-358) for November, 1900, is concerned with the Pueblos Indians, — Piros, Tiguas, Queres, Tanos, Zuñis, etc. The text and the notes contain valuable items of information about the past and present condition of the Indians of the region in question.

**PUJUNAN.** To "Science" (N. S., vol. xiii. pp. 274, 275) for February 15, 1901, Dr. Roland B. Dixon contributes a note on "The Musical Bow in California." He describes the *kāwatōne panda*, a sacred bow occurring (rarely at present) among the Maidu Indians of northern California. Its use "is restricted to the medicine-men or shamans, and other persons are rarely allowed to see and never allowed to touch the instrument." Even the medicine-men use it "only in communicating with and praying to the *kukini* or spirits," and its manufacture "is accompanied by ceremonial observances, including the rubbing of the bow with human blood." These and other reasons point to native origin and militate against the theory of extra-American origin.

**SAHAPTIAN.** To the "American Anthropologist" (N. S., vol. ii. pp. 779, 780) for October-December, 1900, Mrs. R. S. Shackelford contributes a brief note on the "Legend of the Klickitat Basket." The first weaver, a woman, had in vain, at the suggestion of the Shade, tried to make a water-tight basket. As she sat despairing by the side of the lake and looked into its depths, "the pattern was revealed to her in the refracted lines she saw," and, returning to the forest, she soon accomplished her task. This story is recorded from Lummi Island, Bellingham Bay, Washington. Few Indians to-day, we are told, "can weave a perfect pattern and a perfect basket."

**SERI.** The monograph of Professor W J McGee, "The Seri In-

dians," which occupies pages 1-344 of "The Seventeenth Annual Report of the Bureau of American Ethnology," is a comprehensive account of one of the most primitive of all known tribes. These Indians inhabit the island of Tiburon in the Gulf of California, and a portion of the mainland of Sonora adjoining. Since this noteworthy contribution to American ethnology is reviewed more at length elsewhere in this Journal, it is here necessary only to call attention to the rich store of materials it contains for the student of primitive man in all aspects of his life. Among the topics treated, which are more or less of a folk-lore nature, are the following: Symbolism and decoration, face-painting, food-getting, habitations, dress, war, clans and totems, chiefship, adoption, marriage, mortuary customs, etc. The mythology of the Seri is briefly noted thus (p. 11): "The Seri Indians appear to recognize a wide variety of mystical potencies and a number of Zoic deities, all of rather limited powers. The Pelican, Turtle, Moon, and Sun seem to lead their thearchy."

SIUAN. *Omaha*. In the "Southern Workman" (vol. xxix. 1900, pp. 554-556), Francis La Flesche writes of "The Laughing Bird, the Wren," telling the Omaha story of how the wren defeated the eagle, and got its name of the "laughing bird," *kihahaja*. — In the same periodical for February, 1901 (vol. xxx. pp. 106-109), Mr. La Flesche tells "The Story of a Vision, a tale of Indian boy life." — In connection with these and other articles of the author should be read his interesting book "The Middle Five" (Boston, 1900), a story of his schoolboy life, an American Indian's account of his education under white auspices. — In the "Southern Workman" for March, 1901 (vol. xxx. pp. 156-159), F. D. Gleason describes "Omaha Burials" in eastern Nebraska. The "grave-house" is a peculiarity of the Omaha cemetery. Among other things to make it less gloomy, the Indians will "cover the earth-walls or sides with white cotton cloth, hang pictures there, and place the knife, gun, and other personal property in the grave." In one case "the grave was adorned by a life-size crayon portrait of a brother of the departed." In the Omaha cemetery we see the influence of contact with the white race cropping out in many curious ways.

UTO-AZTECAN. *Utes*. In "The Land of Sunshine" (vol. xiv. pp. 130-134) for February, 1901, Mr. L. M. Burns publishes the first part of "'Digger' Indian Legends." The central figure of the Digger Indians of Scott Valley in northern California (a tribe never a large one, and rapidly becoming extinct) is Quatuk, the Coyote, to whom the Indians owe all they know of the next world, according to one legend. The story of his death is "The Indian Version of Brer Rabbit and Tar Baby." The present article records the legends, "Why the Animals are Warm-blooded," "The Stealing of the Fire."

The Indian theory of medicine is also *résumé*d. The fire-stealing story is the familiar one of animal coöperation under the leadership of the Coyote with the addition, that "the family of pains, whose duty it was to guard the eternal fire," out of revenge for the act, "took up their abode in the bodies of the animals that had assisted in the theft, where they have existed ever since, torturing men and beasts in the thousands of ways that their malice has devised." In the first story the cold-blooded animals are those who failed to get any of the fragments or dust of the hot rock (once the only thing the animals had to warm themselves with) which the lynx smashed to pieces when he hurled it at the Coyote. Of the drake the tale informs us that he "caught up one piece and ran away with it under his arm, where it is easily proved he still carries it; for is he not, like all fowls, warmer under his left wing than his right?" — In the same periodical (vol. xiv. pp. 13-19) for January, under the title "Lo's Turkish Bath," Miss Idah M. Strobbridge writes of the "Sweat-house" of the Piute Indians.

*Moki.* In a very interesting paper in the "American Anthropologist" (N. S., vol. ii. pp. 690-707) for October-December, 1900, Dr. J. Walter Fewkes discusses "Property-Right in Eagles among the Hopi." After a brief account of the turkey and the parrot (both which birds seem to have been domesticated by these Indians), the author treats of: Ownership of eagle nests affected by clan migrations, ancient eagle hunts, prayers for the increase of eagles, the Hopi domesticated dog, other domesticated animals. Dr. Fewkes's chief conclusions are: 1. When "discovered" by the whites, the Hopi were in an early stage of the development of Zoöculture, the nature of which may be seen in the relations between the people and their eagles. 2. Birds were among the first animals to which property-right attached among the Hopi, and of these the more important were the eagle, the turkey, and the parrot. These birds seem to have been "used for religious purposes rather than as food." The parrot and turkey were probably kept in the pueblos, while the eagle was "allowed to remain in its feral condition, and captured only as needed." Unlike other wild animals, "eagles and eaglets, with their nests, were the property of the clans," and "ownership of eagles descended through the clan in the maternal line." Moreover, "the present geographical distribution of eagle nests is directly connected with clan migration." When the eagle is captured, the killing and ceremonial burial take place, — "survivals of an ancient custom, probably paralleled in the case of the parrot and the turkey." The domestic dog of the Hopi, according to Professor Fewkes, "was a pet rather than a beast of burden," and "the good qualities of this pet were recognized and recounted in their legends." The details of the



eagle hunt, past and present, are very interesting. For the eagles there is a special prayer-stick "carved of wood, ovoid in form, and painted white, with spots in imitation of eagle eggs." There are several shrines, too, in which are deposited these artificial eggs.

*Mexican.* In the "Ethnologisches Notizblatt" (vol. ii. 1901, pp. 66-76, Dr. K. T. Preuss publishes an article, illustrated with 43 figures in the text, on "Der Affe in der mexikanischen Mythologie." Besides figuring in religious pictures, etc., the monkey appears frequently on pottery, and clay objects of various sorts simulate in whole or in part the form of this creature. There are monkey pipes, rattles, etc. The monkey, too, is one of the day signs in the Mexican calendar. The monkey also appears in connection with the dance, music, and *pulque*. Other specimens indicate some relation between the monkey (with his patron Macuilxochitl) and the fertility of the earth. The appearances of the monkey together with death are not very rare in Mexican mythologic art. The monkey, too, has some association with Quetzalcoatl, while in one case a monkey represents Tezcatlipoca. — In "The Catholic University Bulletin" (vol. vii. pp. 252-254) for April, 1901, Mr. T. J. Shahan writes about "Another Mexican Codex: Codice Rios, Vaticano 3738." This Codex named from F. Pietro de los Rios, who is quoted in 1592 as having something to do with it, was first printed in Lord Kingsborough's "Antiquities of Mexico," but not with any perfection. The present reproduction is by the photochromographic process. The Codex may be a copy of a copy. This makes the sixth valuable publication of Mexican manuscripts made possible through the generosity of the Duc de Loubat since 1895.

#### CENTRAL AMERICA.

*MAYAN. Maya.* In the "Zeitschrift für Ethnologie" (vol. xxxii. 1900, pp. 215-221) Dr. E. Förstermann discusses "Drei Maya-Hieroglyphen." Starting from the basis that the Maya manuscripts and monuments of a calendar nature must refer in places to "good" and "bad" days, lucky and unlucky times, he finds from examination of the manuscript that of two frequently occurring signs (reproduced in the text), one stands for each of the ideas in question. A third sign Dr. Förstermann interprets as indicative of "fasting." The occurrence of these signs in the codices is discussed. There seems to be some close relation between the "luck" sign and the day sign *oc* (dog), as also between the "unlucky" sign and *men* (eagle). — *Quiché.* In the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1900, pp. 352-354) Dr. Hermann Prowe gives a brief account of "Altindianische Medicin der Quiché (Guatemala)." The *Ahgun*, doctor, or "wiseman," of the Quichés, gets his name from

*ah*, expressive of male activity, and *cun*, "hidden" (also *vulva*); and although their ideas and procedure are largely based upon oral and pictographic or hieroglyphic transmission of knowledge from past ages, some foreign elements have drifted in here and there from the priests and other whites. The Quiché text of a manuscript, the *Popol Vuh* (formerly but imperfectly translated by Jiminez in 1680 and published by Scherzer in 1856), was published by the Abbé Brasseur de Bourbourg in 1861. A careful translation of pages 72-74 of the Paris edition shows this passage to be "a brief pathology." The disease called *chuganal* (a word not known to the Indians of to-day), the author considers to be ankylostomiasis, of which one symptom is geophagy ("earth eating"), of which the god Cabrakan, or "Two Legs" (earthquake deity), is said to have died. Toothache and primitive dental surgery are indicated on page 40, and in other places hypnotic phenomena are in question. To-day, Dr. Prowe tells us, hysteria is very common among the Quiché. The fact that in historic times a Quiché king was nicknamed Cotuha, *i. e.*, "sweat bath," is worth noting.

#### SOUTH AMERICA.

**ARAUCANIAN.** Comte Henri de la Vaulx's "Voyage en Patagonie" (Paris, 1901, pp. 284), besides traveller's notes, zoological data, etc., contains many pages of interesting matter about the Araucanians, etc. (implements, habits, and customs, musical instruments). The national musical instrument is the *râli*, a primitive sort of drum. Others worth mentioning are the *pifilka*, a whistle made from a feather of the condor, and the *troutouka*, a large flute. This book is briefly reviewed by Professor Mantegazza in the "Archivio per l'Antropologia," vol. xxx. 1900, p. 190.

**CALCHAQUÍ.** In the "Boletín del Instituto Geográfico" (vol. xx.) Adán Quiroga writes (with many illustrations from monuments, vases, etc.) of the "Huayrapuca," or "mother of the wind," represented by a meander. *Huayrapuca* figures in the myths of the Antos of Anconquija.

**GUARANÍ.** The etymology of the country and river name Paraguay is discussed by R. Endlish, whose article, "Zur Etymologie des Wortes 'Paraguay,'" appears in "Globus" (vol. lxxvii. 1900, pp. 191-193). The author's conclusion is that *Paraguay* is derived "from *Paragud*, the name of an ancient chief," the signification of which is, in Guaraní, "a circle of many colors." — In the "Archivio p. l. Studio d. Trad. Pop." (vol. xix. 1900, pp. 18-24) Angela Nardo Sibeles concludes her study of the folk-lore of San Paulo with an alphabetical list of "Alcune parole usate dalle popolazione mista italiana e negra nelle 'fazende' di S. Paulo nel Brasile." A number of the

words, like *capbera* ("virgin forest"), *sucuriú* (a species of serpent) are of aboriginal origin.

PATAGONIA. In the "National Geographical Magazine" (vol. xii. pp. 12-22) for 1901, Mr. J. B. Hatcher writes about "The Indian Tribes of Southern Patagonia, Tierra del Fuego, and the adjoining islands." The Tehuelches, Onas of the Plains, Yahgans, Alikulufs, etc., are briefly treated of. — According to Professor Paolo Mantegazza (Archivio per l' Antropologia, vol. xxx. p. 187) that part of D. Lino Carbajal's voluminous "La Patagonia" (the fourth volume appeared in 1899-1900), which deals with the aborigines of the country, is the least satisfactory portion of the work.

PAYAGUÁ. In the "Ethnologisches Notizblatt" (vol. ii. 1901, pp. 60-65) Dr. Karl von den Steinen writes of "Der Paradiesgarten als Schnitzmotiv der Payaguá-Indianer." The Payaguás, whom Brinton ranks, by language, as a distinct stock, lived in the last half of the eighteenth century on the Paraguay River near Asunción, where a remnant of them still survives. They were very skillful canoe-men, and had the reputation of terrible river-pirates, being feared by all the neighboring tribes. The Museum für Völkerkunde in Berlin possesses three "medicine-pipes" and one ordinary tobacco pipe from the Payaguás, the carvings on which are the subject of Dr. von den Steinen's article. The carvings represent, in more or less curious fashion, the "Garden of Eden," and must be taken as examples of the influence of Christian doctrine upon native art. The tree of the Garden, the serpent, the Deity, Adam, Eve, the cherubim, Jesus, certain animals and insects, appear in the various carvings in a manner deserving of careful study. The carvings on one of the pipes represent the taking of the fruit, while those on another are a ruder and more degenerate rendition of the Garden and the animals; on a third pipe is represented the creation of Eve, while on a fourth a huge serpent occupies the foreground of the garden, which contains only a few trees and a few animals. The most remarkable things about these carvings are the representation of the Deity as a "medicine-man" (attitude and detail make this unmistakable), of Adam as the Devil with a spike-tail, and of the cherubim with the flaming sword as a tailed human figure, with a shepherd's staff in the right hand, and a long zigzagged left arm. Jesus, as is customary with Catholic Indians, is represented with a rich feather diadem. Altogether these carvings are among the most interesting specimens we possess of post-Columbian aboriginal art.

PERUVIAN. In the "Proceedings of the American Association for the Advancement of Science" (vol. xlix. 1900, pp. 320, 321), Mr. Stansbury Hagar publishes a brief abstract of a paper on "The Peruvian Star-Chart of Salcamayhua," which he considers to be

pre-Columbian and to embody symbolic astronomical ideas of the ancient Peruvians. A series of articles on the last general topic is promised.

#### GENERAL.

**BASKETRY.** To the "American Anthropologist" (N. S., vol. ii. pp. 771-773), for October-December, 1900, Professor O. T. Mason contributes a note on "Woven Basketry: A Study in Distribution." The conclusion reached is that "no twined weaving was ever done in America south of the present boundary of the United States." There appears to be no specimen in the United States National Museum from Central or South America, and "in the codices, as well as in the beautifully illustrated books of Stübel, Reiss, and Uhle, not one example contains this compound weft."

**FAITH.** Mr. A. E. Jenks's article on "Faith as a Factor in the Economic Life of the Amerind," in the "American Anthropologist" (N. S., vol. ii. pp. 676-689) for October-December, 1900, presents some "facts, selected from a great body of similar evidence, tending to show that "faith or belief — sometimes social, sometimes incipiently political, but at most times superstitious — is the great stumbling-block which everywhere lay in the pathway of the primitive American leading toward economic manhood; and they also show that, no matter what may be the final or present-day measure of value, there was a time when superstitious faiths or beliefs raised and lowered values at the beck and nod of mere fancy" (p. 689). The beliefs discussed by the author are those relating to production, distribution, and consumption. Mr. Jenks exaggerates perhaps the sexual labor division among the Indian tribes of America. The failure of the Menomini of Wisconsin to cultivate "wild rice" is due to the import of one of their religious myths, while the idea that the bear has a spirit in him keeps the Crows from killing that animal. Of importance, also, is the belief that after the owner's death "property must be abandoned, or killed, or burned, or broken, or otherwise injured, or deposited with the corpse."

**LINGUISTICS.** In the "Bulletin" (vol. ii. pp. 202-234) of the Free Museum of Science and Art (University of Pennsylvania, Department of Archæology, and Palæontology) for May, 1900, is published, from the manuscript of the late Dr. Daniel G. Brinton, the "Catalogue of the Berendt Linguistic Collection," now in the Library of the Free Museum. There are altogether 183 titles, of which 98 are concerned with the Mayan group of languages, 2 with Chinantec, 11 with Zoque-Mixe, 6 with Zapotec, 1 with Huave, 6 with Chiapanecan, 3 with Popoluca-Chontal, 14 with languages of Honduras, 10 with Nicaraguan languages, 13 with languages of Costa Rica, and

15 with the languages of Panama and Darien. This collection is rich in manuscripts and of inestimable value to students of Mexican and Central American tongues.

TRAPS. To the "American Anthropologist" (N. S., vol. ii. pp. 657-675) for October-December, 1900, Professor O. T. Mason contributes an interesting and valuable essay on "Traps of the Amerinds [*i. e.* American Indians]: A Study in Psychology and Invention." Among other things are described: Pen, cage, pit, door traps; mesh, set-hook, noose, clutch traps; weight, point, edge traps, — as found among the hunting and fishing tribes of North America. One of the most ingenious devices is the Eskimo fox net. A fact worth noting is that "no picture of a fishhook is seen in any Mexican or Mayan codex, and von den Steinen notes the entire absence of fishhooks from large places on the affluents of the Amazon" (p. 668). The procedure of the Tarahumari of northern Mexico is repeated in the history of the civilized individual of the white race: "They catch blackbirds by tying corn on a snare of pita fiber hidden under the ground; the bird swallows the kernel, which becomes toggled in its esophagus, and cannot eject it." While fall-traps are common in North America, Professor Mason observes that he has "no reference to a fall-trap in Middle America or in South America." An interesting point brought out by the author is that "the demands of trade, first native and then European, provoked the inventive faculty immensely in such areas, for instance, as the Hudson Bay Territory."

*A. F. C. and I. C. C.*